2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8

ticular animal. The red terrier will not hunt anything else. It stands now ferociously over the body of the dead parrot, its tongue hanging out, panting.

Bows and arrows are as common as shotguns, and preferred by many of the black huntsmen because they make no noise, need no mansanny. The bow is fashioned from one of the South American hardwoods, letterwood or purpleheart. The shaft is tremendously resilient, and strung with *singrasi* it takes a stout arm indeed to bend it. Singrasi is a species of grass which is hand-spun into tough cord, by rolling it on the flesh of the thigh. When unflexed, the carved bow is nearly six feet long.

The arrows are made from hollow reeds, and are extremely light and well balanced. Into one end of the reed a foot-long hardwood point is set, wrapped with singrasi and gummed. At the other end, the ferrule is similarly set in, the joint again being wrapped around to prevent splitting. Some arrows have metal points filed from old bush-knives. A five-foot arrow like this can be used as a little javelin for spearing small game. The Bush Negroes also use blunt arrows to stun birds.

A naked savage stalking through the bush, armed only with a bow and arrow, furnishes a sight of the primitive that is fast disappearing from this commonplace world. The Djuka calls some of his game, principally the agoutis, by imitating their cries on a little whistle, made out of baked clay or a hollow shell. The imitation is so accurate, in the case of smaller game, as to fool even the jaguar that feeds on

/10 cont./

574 The politeness shown toward a guest springs from the idea that unknowingly one of them might easily take the very piece that the important person wished to have, and although no comment would be made on this, it could nonetheless happen that this would trouble the guest for whom they cherish special respect, 818 or that he would thereby consider himself insulted. It is particularly to old age that they pay great respect.

Chapter VI

Household and Agricultural Implements

412 The Bush Negroes mainly use adzes in order to hew their [322] corjalen or canoes out of trees partially burned out beforehand; [124] furthermore, they use planes and chisels in order to work their [531] (usually cedarwood) (1) stools and pareli or paddles (2). They are

1. Cedrela odorata L.

2. Hand oar.

especially fond of having these carved with many figures. For them the machete is an indispensable tool that they always carry around and use as a chopping knife, sword, and knife, indeed, even to cut splinters or thorns out of the foot with the tip. They use field axes or hatchets to cut down the bush in order to lay out their small cultivation grounds and to work the wood that they float by rafts and sell.

562 The women possess, aside from a machete or knife, also 412 mattocks with which they keep their lands and the place near the [124] dwelling neat; they make brooms from the pina palm racemes or [413] from rice ears bound in sheaves. They like to have scissors, needles, and pins, while for ironing they use a pointed and bent nail.

413 They spin their sewing thread from cotton with a certain [283] tool which they call kelé; they also have a round, wooden tool [286] called sapee, with which they very nicely and sturdily /11/ make

/29 cont./

439 Thus it is known to me that they have gone to one or
501 another plantation in order to sell timber, which they tie to their
505 korjalen or canoes after having made it into rafts with bush ropes
• [283] (tough liana stalks), and have misled the Europeans in a scandalous
manner.

[284] They make their squared timber into rafts in the following manner. Four thick strong round timbers are laid crosswise and tied together, two above and two under the korjaal; the timber is pushed in between these and fastened, so that the whole thing forms a firm long rectangle with the korjaal in the middle /30/ with which they make long journeys from the upper to the lower
[283] rivers. This timber that is made into rafts and carried along by the korjaal is called kokroko; they tie light and floating wood to long beams with bush rope (called boesitetei) (1); thus tied to the

1. From the copaiva.

heavy wood they drag it along down the river.

Chapter XXI

Understanding among Themselves

114 Not long ago I found myself among them on the river
153 Upper Commewijne on the Tempoti (a branch of the river named, on the left going upstream; this branch runs into the mountains, which are reported as ruddle mountains /roodenberg/.

114 Residing among them, I made many attempts to induce
648 them to track down those in hiding who did not belong to their tribes and fugitives of a later time, and to make known to them that by governmental decree in the course of the year 1863, before the emancipation, a general amnesty regarding them had been issued, so that they could return to their former dwelling places without fear of punishment. The reason that induced me to acquaint them with this was that I saw in the return of these persons

/151 cont./

249 greatly to the beautification of the village. The Bush Negroes use
[232] the red dyestuff from the seeds to smear on the dogs against vermin.

Cotton (katoen).

248 One sees it standing in various places along the edges of the
• 223 villages and among the dwelling huts. The cotton itself is in ex-
[280] ceptional cases used by the women for spinning. Calf bands (sepoe) are made out of cotton thread after the Indian model, and sometimes hammocks also.

Coffee.

245 It found here and there in the forest along the edge of the village (Drietabbetje, Poeketti). It is the small variety, probably
[272] Coffea arabica. The beans are used for coffee. The trees probably grew from kernels that at one time were taken by slaves from the plantations.

Calabash (kabasi).

244 Grows everywhere among the dwelling huts and in neglected corners. A distinction is made between kabasi and pikien soepoen.
[415] The wood-like pericarps of both varieties are used for all kinds of purposes, especially for utensils (bowls, spoons) and as "hoef" for scooping the kerjalen empty.

•

Kasjoen (kasoeng).

245 Occurs here and there and ordinarily does not supply much
[262] fruit; the latter is eaten fresh, the kernels sometimes roasted
[252] like pinda.

Mappa.

Probably a variety of Tabernaemontana (Apocynaceae). Not infrequently in May one sees the women returning from the grounds with pear-shaped /152/ (up to ten centimeters long) yellow fruit,
[262] which they have gathered from a small forest tree. The fruit is eaten fresh; one first taps on the rind with a piece of wood in order to concentrate the milk sap in it, peels the fruit, and the